

Sri rAmAshTottara satam



By
"Sri nrusimha sEvA rasikan"
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"cintaikku iniyaan" - VaDuvUr SrI rAmAr
Thanks: SrI K R Sreedharan

॥ श्रीः ॥

||SrIrAmajayam||

SRIRAMA ASHTOTTARA SATA NAMAVALI

ॐ

INTRODUCTION

Dear Sri Raama BhaktAs:

Lord Ramacandran is celebrated as "cintaikku iniyAn" or the One who is delectable to the mind by AndaL, who is usually a KrshNa Premi. We celebrated a few days back Sri Raaama Navami, the avatAra dinam of Lord Ramacandra. As the sweetness on the reflections of the Raama nAma lingers, aDiyEn would like to pay my tributes to Lord Raamacandra through a study of the rich meanings of the 108 nAmA-s of the Lord used in His arcanA and ArAdhanam. The power of rAma nAmam has been pointed out by KailAsapati, Lord Siva in His response to His devi's question about a laghu upAyam (short, easy-to-practice means) to gain the fruits of reciting the entire SrI VishNu sahasra nAma stotram. Lord Siva revealed that laghu upAyam in the phala Sruti section of SrI VishNu sahasra nAmam:

श्रीराम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यम् रामनाम वरानने ॥

SrIrAma rAma rAmeti rame rAme manorame |

sahasranAma tattulyam rAmanAma varAnane ||

Lord Siva, the great rasika of SrI Raama tAraka nAma japam instructed His consort Parvati that the recitation of the single nAmA of Raama is equivalent in sacredness to the thousand names assembled as SrI VishNu sahasra nAmam in MahA BhAratam. Lord Siva is at the head of SrI Raama nAma rasikars. He blesses

the departing jIvA-s at KaaSi with SrI rAma tAraka nAma upadesam as His devi comforts the struggling soul by fanning the jIvan with the air from the waving of the front portion of Her sari during the suffering jIvan's last moments on earth. Lord Siva has been described as a sarvaj~nan by Swami Desikan because of His mantra siddhi from continual SrI rAma nAma japam.

Lord Raamacandra's saundaryam, heroism, steadfast adherence to dharma and His ananta KalyANa guNam-s have been celebrated by the AzvArs, AcAryAs like Swamy Desikan (abhaya pradAna sAram, SrI RaghuvIra gadyam), great poets like VaalmIki (SrImad RaamAyaNam), Kambar (Kamba RaamAyaNam) and nAdopAsakAs like Saint ThyagarAja (hundreds of krtis), SrI Mutthuswamy Deekshitar (SrI RaamAshTaka Krtis), Bhodendra Sarasvati (SrI Raama KarNAMrtam) and countless others like BhadrAcala RaamadAs.

It is aDiyEn's great bhAgyam to share with you the rAma ashTottara Sata nAmAvali devoted to generate dhyAna janita sukham of the avatAra Vaibhavam of SrI Raamacandran. Along with the meaning of each of the 108 nAmAs of SrI Raama used for His arcanA with tuLasI or Pushpam, aDiyEn has also added some brief comments on each of these nAmAs to provide context to the text.

Note 1: Please listen to aDiyEn's rendition of the recording of SrI rAma ashTottara Sata nAmAvali at:

<http://www.srihayagrivan.org/audio-video/SriRaamaAshttothram.mp3>

Note 2: The mUlam of this Sata nAmAvaliH is from pAncarAtra proktam/ Padma samhita. This version is different from the usually recited version. You can access it at <http://www.prapatti.com>

Note 3: Audio of SrI BhadrAcala rAmar cUrNikai by SrI K V Santhagopalachariar is available at:

<http://www.srihayagrivan.org/audio-video/SrIBhadrachalaRaamarChoorNikai.mp3>

SrIrAma ashTottara Sata nAmAvaLiH
Meanings and Comments



*atIva priya darSanam - VadDuvUr SrI rAmar
Thanks: SrI K R Sreedharan*

॥ श्रीः ॥

॥ श्रीरामजयम् ॥

श्रीरामोष्टोत्तरशतनामावलिः

SRI RAMA ASHTOTARA SATA NAMAVALI

ॐ ☆ ॐ

(Please add PraNavam before each nAmA.)

१ (प्रणवम्) श्रीरामाय नमः

1 (praNavam) SrIrAmAya namaH

"rAma" means "pleasing" or "rejoicing". ramayate iti rAmaH is the definition. Adi Kavi VaalmIki has rejoiced over the rUpa lAvaNyam of Raama in many Slokams. One such Slokam is:

चन्द्रकान्ताननं राममतीव प्रियदर्शनम् ।

रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम्

candrakAntAnanam rAmam atIva priyadarSanam

rUpa-audArya-guNaiH pumsAm drshTi-cittApahAriNam

--- SrImad RaamyaNam: 2.3.29

"atIva priya darSanam" are the key words here. SrI Raama enchanted every one with His unique rUpa lAvaNyam and GuNa pUrti. As the name "rAma" indicates, He is a JagadAnanda kArakan. Saint ThyagarAja SwamigaL celebrated in a PantuvarALi krti the sarvAnga Sundaran, Raaman as One exceeding the beauty of hundred crores of Manmathan-s and as an "asamAna gAtran" (one of matchless deha kAnti and rUpa laavaNyam):

sundaratara deham vandeHam rAmam

kuntaratanamApta kumuda SaSAnkam

kandarpa SatakoTi kAntimati nishkaLangam

In the KannaDagauLa rAga Krti, "sogasu jUDa taramA?", Saint Thyagaraja asks rhetorically: "Is it possible for anyone to see such a beauty that has its abode in Your face?"

Saint Thyagaraja was an incarnation of Sage VaalmIki. He performed Srimad RaamAyaNa pArAyaNam every day. His krtis are echoes of Sage VaalmIiki's Adi kAvyam. The saundaryam of Lord Raaman celebrated by Sage VaalmIki was enjoyed by Saint Thyagaraja during His daily ArAdhanam and nAdopAsanaa kaimkaryams. He remembered with special affection the many Slokams of Sundara kaaNDam, where the nava VyAkaraNa PaNDitan, Hanuman describes the sAmudrika lakshaNams of the Sundara Raaman to sItA PirATTi at aSoka vanam:

रामः कमलपत्राक्षः सर्व सत्त्वमनोहरः ।

रूपदाक्षिण्य संपन्नः प्रसूतो जनकात्मजे ॥

rAmaH kamalapatrAkshaH sarva sattva manoharaH |

rUpa dAkshiNya sampannaH prasUto janakAtmaje || -- Sundara KaaNDam 35.8

Meaning:

SrI Raama has beautiful, lotus soft eyes. He steals the hearts of all. Besides His bodily beauty, He is rich in Atma guNams. Oh Daughter of Janaka! His matchless saundaryam and SreshTa Atma guNams were born with Him.

तेजसा अदित्य संकाशः क्षमया पृथिवीसमः ।

बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः ॥

tejasA adityasamkASaH kshamayA prthivIsamaH |

brhaspatisamo buddhyA yaSasa vAsavopamaH || -- Sundara KaaNDam 35.9

Meaning:

Oh SitA PirATTi! Raaman is resplendent in lustre as sUryan. In His forgiving nature, He is like BhUmi devi. In intellect, He is like deva guru, Brhaspati. In His kIrti, He is like Indran.

रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता ।

रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः ॥

rakshitA jIvalokasya svajanasya ca rakshitA |

rakshitA svasya vrttasya dharmasya ca paramtapaH || -- Sundara KaaNDam35.10

Meaning:

He is a protector of this world. He is a protector of His bandhu janams as well. He protects the AcAram and dharma of this world. He is the fire that scorches His enemies.

रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता ।

मर्यादानां च लोकस्य कर्ता कारयिता च सः ॥

rAmo bhAmini lokasya cAturvarNyasya rakshitA |

maryAdAnAm ca lokasya kartA kArayitA ca saH || -- Sundara KaaNDam 35.11

Meaning:

Oh Beautiful devi of the Lord! Your Raaman protects very well the four varNams of this world. He is the creator and protector of the jantus of this world. He instructs the people of the world on the path of dharmam.

अर्चिष्मानर्चितो अत्यर्थं ब्रह्मचर्यव्रते स्थितः ।

साधूनामुपकारज्ञः प्रचारज्ञः च कर्मणाम् ॥

arcishmAnarcito atyartham brahmacaryavrate sthitaH |

sAdhUnAmupakAraj~naH pracAraj~nH ca karmaNAm ||

-- Sundara KaaNDam 35.12

Meaning:

He has divya tejas. He is worshipped well by the people of the world. He stays celibate. He is the knower of helping those with good AcAram. He knows how to spread the puNya karmAs in the world.

After saluting the Atma GuNams so far, HanumAn describes the sarvAnga saundaryam of His Lord and the sAmudrika lakshaNams that intoxicates the minds of those who have His darSana saubhAgyam (35.15-21).

Some of the words chosen by HanumAn in this context are:

vipulAsaH - lofty shoulders

mahA bAhuH - big and strong arms

kambugrIvaH - neck like a conch

SubhAnanaH - auspicious face

snigdharNaH - of beautiful (blue) hue

samaH sama vibhaktAngaH - possessing limbs with ideal, matching proportions at 14 places such as the two brows, two eyes, two ears, two wrists, two knees, two hands, two legs et al.

HanumAn concludes this section on celebration of the Lord's rUpa lAvaNyam with this Slokam (35.21):

सत्य धर्मपरः श्रीमान् संग्रहानुग्रहे रतः ।

देशकालविभाज्ञः सर्वलोक प्रियंवदः ॥

satya dharmaparaH SrImAn samgrahAnugrahe rataH |

deSakAlavibhAj~naH sarvaloka priyamvadaH ||

२ रामभद्राय नमः

2 rAmabhadrAya namaH

Here Raama is saluted as the embodiment of **bhadram**, the sacred Vedic word meaning auspiciousness. The Vedic prayer to the God of Gods, ParamAtmA is:

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षिभिः यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ।

bhadram karNebhiH SrNuyAmaH devAH |

bhadram paSyemAkshibhir-yajatra H |

sthirairangais-tushTuvAgumsastanUbhiH |

vyaSema devahitam yadAyuH

Meaning:

"Oh Gods! May we hear auspicious words with our ears! May we behold the auspicious sights with our eyes; praising the Gods with sturdy limbs and bodies, may we live the full-span of our lives as ordained by the Gods!"

When we say as an elder to a young one, "**bhadram te**", we mean, "May the Lord bless you, may there be prosperity to You! The other invocations of **bhadram/MangaLam** are: "**bhadram bhadram vitara bhagavan bhUyase mangaLaya**" (MaalatimAdhava) and "**tvayi vitaratu bhadram bhUyase mangaLaya**" (uttara rAma caritA). This prayer can be accepted as a prayer to Raamabhadran. He is the supreme **bhadramkAran** (One who confers prosperity of an unique kind - moksham). He blessed Sabari with moksham.

Lord Raamabhadran is the **bhadraAkAran/bhadra+AkAran** (one of auspicious features) sitting on the **bhadraAsanam** (auspicious seat/simhAsanam) with SitA PirATTi on His left lap at BhadrAcalam (auspicious riverside temple) blessing devotees like Bhakta RaamadAs and enjoying Tirumanajanam with **bhadra kumbam**-s of holy waters from the river GodAvari and blessing us with His darSanam there as VaikuNTha Raaman. With **bhadra mukhi**, SitA devi, this Lord as **bhadra mukhan** blesses us with His divya anugraham as VaikuNTha Raaman at BhadrAcalam.

The thirty songs on the Raamabhadran of BhadrAcalam by the 17th century poet/devotee, Kancarla Gopanna (BhadrAcala RaamadAs) are available for our listening pleasure at: <http://www.bhadrachalarama.org/ramadasukeerthnaas.html>

rAmAya rAmabhadraAya rAmacandraAya vedase

raghunAthAya nAthAya sItAyAH pataye namaH

The vandanam to SrI Raamabhadran as the second nAmA takes us to the third nAmA of SrI Raamacandran and the transition is beautifully orchestrated in the above Slokam.

Please see Appendix - The etymology of the name "rAmA"

३ रामचन्द्राय नमः

3 rAmacandraAya namaH

The name "rAmacandra" means the most beautiful One like the full moon. For those who are suffering in the scorching heat of samsAram, He is like the cool Moon pouring out the rays of nectar to remove their tApams. For those who seek His rakshaNam as ASritALs, He is the "Srita pArijAtam" in granting their wishes. He is the ocean of all auspicious guNams. One of the famous Srimad RaamaayaNa pArAyaNa anusandhAna Slokam saluting SrI Raamacandran is:

SrIrAmacandraH SritapArijAtaH samasta kalyANaguNAmburASiH

sItA-mukhAmboruha cancarIkaH nirantaram mangalamAtanotu



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*srita paarijaatam - VaDuvUr SrI rAmar
Thanks - SrI Shreekrishna Akilesh*

Sri Mutthuswamy Deekshitar, one of the musical trinity has composed eleven krtis on Lord Raamacandran including the 8 known as SrI rAmAshTaka krtis/SrI Raama vibhakti keertanaikaL. Four of the eleven salute the Lord as Sri Raamacandran, the cool and benovolent moon:

rAmacandram bhAvayAmi -- Raagam: VasantA

rAmacandro rakshatu -- Raagam: SrI Ranjani

rAmacandreNa samrakshitoham -- Raagam: Maanji

rAmacandrasya dAsoham --- Raagam : Dharmavati

The various rAmAshTaka krtis are set in the eight vibhaktis to bring out the different bhakti bhAvams like dAsyam, akincanatvam, ananya bhakti, tanmayatvam et al. The meanings of these krtis and the different bhakti bhAvams of these krtis are archived as the 45th e-book of the Ahobilavalli series: <http://www.ahobilavalli.org>

The aspect of the Lord staying like a full moon to the blue lotus (mind) of SitA PirATTi, the eyes of SugerIva, and to the ocean of Raghu vamSam are captured in the eulogy of a Slokam in SrI Raama KarNAmrtam:

SrI rAmacandra karuNAkara raghavendra

rAjendra candra raghuvamSa samudra candra

sugerIva netra yugaLotpala pUrNa candra

sItA manaH kumuda candra namo namaste

Sri Thyagaraja SwamigaL in one of his narma-prArthanA krti, "rAmacandra nee daya! rAma elarAdaya" playfully teases Lord Raamacandra this way:

"Oh Raamacandra! why does not Your grace come to me? When I call You with affection and love, why should You not come before me? Can the reason be fatigue

of forest life, anger on Kaikeyi or my own sins or want of Your capacity? Can it be indignation at Your having been called a woman (by SitA PirATTi) or the starvation forced on You in the past (during the vana sancAram) or forced cottage life (at CitrakUTam) or my misdeeds? Can it be false friendship? Or are You vexed at my very sight? Is it fair that I should be teased like this? rAmacandra nee daya!

With beautifully chosen words, Saint Thyagaraja pleads further with SrI Raamacandra in this krti: "kAmakoTi sundarAKAra! tallaTilla nyAyamA? rAmacandra nee daya! rAma elarAdaya!"

४ शाश्वताय नमः

4 SASvatAya namaH

Salutations to You the eternal Lord!

SASvata means eternal, perpetual, ever-lasting.

"SaraNam upagatAnAm SASvatI kAmadhenuH" is passage that comes to aDiyEn's mind from one of the kAVyams of Swamy Desikan. In granting the desired wishes of those who seek His refuge, He is like the eternal wish granting Kaamadhenu and Kalpaka VrKsham. While the latter two can grant only limited wishes, Lord Raamacandran can grant the greatest of the lasting (SASvatI) boons, moksham, that He alone can grant.

While commenting on the SrI VishNu sahasra nAmam, "SASvataH", Swamy ParASara BhaTTar comments: "anavarata jagadvyApAra pravAhatvena nityaH" (He is SASvataH - eternal) because of the continuous flow of action pertaining to the word (jagat srshTi, rakshaNam and destruction without interruption). VishNu PurANam provides the PramANam for this "SASvata" nAmam:

अव्युच्छिन्नास्ततस्त्वते सर्गस्थित्यन्तसंयमाः ।

अतः सदाप्रवाहात् नित्यः शाश्वतः उच्यते ॥

avyucchinAH tatastvate sarga-sthityanta-samyamAH

ataH sadApravAhAt nityaH SASvataH ucyate

--VishNu PurAnam: 1.2.26

५ सुरार्थितावतराय नमः

5 surArthitAvatarAya namaH

Salutations to the Lord, who incarnated as Lord Raamacandran, as the son of a human King, DaSarathA, because of the intense prayers of the devAs to VishNu to relieve them from the terrors caused by RaavaNa!

In bAla kANDam of Srimad RaamAyaNam (1.15, 21-24) is a gist of the prayers of the devAs and the Lord's assurance to them that He will incarnate as the son of DaSaratha to eliminate RaavaNa. The devAs pray for the incarnation of the Lord:

"Oh VishNu! On Your taking birth as a human through the wives of DaSarathA, please eliminate RaavaNa in war, who has become exacerbating and thorny to all worlds, and who is otherwise not eliminable by gods". Srimad RamayaNam: 1.15.21

"We the celestial beings (devAs) have actually come to You for his (RaavaNa's) elimination and thereby we seek shelter in You (tvAm SaraNam gatAH).

BhagavAn answers: "bhayam tyajata, bhadram vo hitArtham yudhi rAvaNam" (Oh devAs! Get rid off your fears! Let safety be upon you on eliminating that cruel RaavaNa in the battle by Me).

Swamy Desikan celebrates the RaamAvatAram in response to the prayers of the devAs:

दशवदन दमित दैवत परिषदभ्यर्थित दाशरथि भाव !

daSavadana damita daivata parishadabhyarthita dASarathi bhAva!

Meaning:

The devAs were intimidated and humiliated by the ten-headed RaavaNa, who was mighty haughty from the power of the boons received from Brahma devan. The suffering devAs assembled at the Putra kAMeshTi yAgam performed by Emperor DaSaratha and prayed to Brahma devan there to remove their miseries. On that occasion, BhagavAn Himself appeared and received the havis. At that time, the devAs as a group appealed directly to the Lord to protect them from RaavaNa.

६ जगद्रक्षणतत्पराय नमः

6 jagad-rakshaNa-tatparAya namaH

Salutation to the One, who has matchless skills in protection of the universe through His many avatArams to preserve the dharmam and to punish the wicked!

During the PraLaya kAlam, He protects the cetanAcetanams by keeping them inside a small section of His stomach and then releases them at the time of creation and blesses them with names and forms. He nurtures them and sustains them after creation. That is His unique expertise.

७ कौसल्यानन्दनाय नमः

7 kausalyA nandanAya namaH

Salutations to SrI Ramacandran, the delight of Mother Kausalya!

Lord Raamacandran is "kausalyA suprajA". He was the joy of His Mother KausalyA. Sage VaalmIki describes the bliss of KausalyA as she looked at her new born son: "In the 12th month, on the ninth day of Caitra month (April-May), when the ruling star of day was Punarvasu in the ascendant, Queen Kausalya gave birth to a son with all the divine attributes like lotus red eyes, long arms, roseate lips, voice like a drum beat, who is adored by all the worlds and who is the greatly blessed epitome of VishNu (viz.), Raama. As the child Raama grew up, played with His brothers, learnt the VedAs, excelled in martial arts, married SitA and set up household as a grahasta, Mother KausalyA's joy knew no bounds. He became KausalyA AnandakArakan in every way.



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*rAjIvAkshAn!
VaDuvUr SrI rAmar
Thanks : SrI Kartik Sankaradass*



८ श्रीमते नमः

8 SrImate namaH

Salutations to the Lord Raamacandra, who is endowed with transcendental glory and overlordship!

The nAmA "SrImAn" is used by SrI VishNu sahasra nAmam at three different places (nAmA-s 22, 180 and 222). He is also saluted by SrI VishNu sahasra nAmam as "SrImatAm varaH". He is recognized as the foremost among the opulent. The loving glances of Lakshmi increases His opulence.

९ राजीवाक्षाय नमः

9 rAjIvAkshAya namaH

Salutations to Lord Raamacandra with lotus soft, beautiful eyes!

Saint Thyagaraja was captivated by those lotus soft, dayA-filled beautiful eyes of his upAsanA mUrthi and addressed Him as "naLina daLa nayanA" in his KamalA Manohari Raaga Krti, "nee muddhumomU jUpave". In the danyAsi rAga krti, SrI rAma dAsa dAsoham, Saint Thyagaraja confides: SrI rAmadAsadAsoham, nIraja netra! nIkela sandehamu?". Oh Lotus-eyed Lord! I am a servant of Your servants. Why do You doubt?

१० रघूद्वहाय नमः

10 raghUdvahAya namaH

Salutations to Lord RaghunAthana, who placed Raghu vamSam on the top pinnacle among the kings of the world!

udvahan means One who elevated, in this case the Raghu kulam is elevated. He is the RaghuvIran and Swamy Desikan blessed us with a SrI sUkti to celebrate His heroism (raghuvIra gadyam) - e-book # 5 of Sundarasimham series, (<http://www.sundarasimham.org>). This covers the matchless valour of the RaghuvIran at

length.

११ गाधिजाप्तविशिष्टास्त्राय नमः

11 gAdhijApta-viSishTAstrAya namaH

Salutations to the Lord, who received many special weapons (sastrams) and astrams from Sage ViSvAmitra.

The **astra pratigrahaNam**, the receiving of the various missiles is described in Srimad RaamAyanam (bAla kANDam: 1.28). The names of the astrams received by Lord Ramacandra from sage ViSvAmitra is covered in the seven Slokams (1.28.4-10).

Swamy Desikan visualizes the MahA astrams presented by Sage ViSvAmitra standing before Lord Raamacandra during the times of war to perform their kaimkaryams for Him in His RaghuvIra gadyam:

रणध्वर धुर्य भव्य दिव्यास्त्र बृन्द वन्दित ! जय ! जय !

raNAdhvara dhurya bhavya divyAstra brnda vandita! jaya! jaya!

१२ सदानुगतलक्ष्मणाय नमः

12 sadAnugata-lakshmaNAya namaH

Salutations to the Lord, who was always accompanied by His younger brother, LakshmaNa swAmy (son of Sumitra devi)!

From childhood to youth, LaskhmaNa was always at the side his elder brother. Raama never ate alone without LakshmaNa. They hunted together. They learnt VedAs together. They did not sleep in different rooms of the palace. They were inseparable.

As he grew up, LakshmaNa's sole aim was to perform Kaimkaryam for his brother, the Lord. Saint Thyagaraja celebrated the Kaimkarya SrI of LakshmaNan in a KaraharapriYA rAga krti: mitri bhAgyame bhAgyamu saumitri bhAgyame

bhAgyamu and longed to have that bhAgyam of antaranga kaimkaryam. In this krti, Saint Thyagaraja Swamigal says: "LakshmaNA's fortune is unique. He had the rare privilege of rocking SrI Raama in the gem-bedecked Seshatalpa and of getting thrilled when rare rAgAs were being sung to the delectation of SrI Raama, praising the tattvArthA of His incarnation".

The e-book # 98 of Ahobilavalli series (<http://www.ahobilavalli.org>) describes the Vaibhavam of RaamAnujan (LakshmaNa Swamy) as rAma sadAnugatan and His Kaimkarya SrI that earned him the title " lakshmanaH (kaimkarya) lakshmi sampannaH".

१३ ताटकान्तकृते नमः

13 tATakAntakrte namaH

Salutations to the Lord, who killed the Raakshasi tATakA at the command of Sage ViSvAmitra as a part of the yAga samrakshaNam!

The 26th chapter of bAla kANDam, Srimad RaamAyaNam describes the encounter of Raama with the demoness, tATakA and RaamA's destruction of her at great length.

Swamy Desikan salutes the tATakA vadham this way:

तनुतर विशिख विताडन विघटित विशरारु शरारु ताटका ताटकेय ! जय ! जय !

tanutara viSikha vitADana vighaTita viSarAru SarAru tATakA tATakeya! jaya!
jaya!

१४ अम्भोधिक्षिप्तमारीचराक्षसाय नमः

14 ambhodhi-kshipta mArIca-rAkshasAya namaH

Salutations to Lord Raamacandra, Who hurled away the Raakshasan, MaarIca to the distant ocean!

At the time of taTakA vadham, Lord Raamacandran killed one of her

sons subhAhu and hurled her other son MaarIca to the distant ocean with the power of His arrow. Later RaavaNa will persuade MaarIca to take on the form of a mAyA deer to gain the attention of SitA PirATTi and to lure SrI Ramacandran in chase of him. This time, Lord Raamacandran kills MaarIca (Kamba RaamAyaNam, Vadai PaDalam and SrImad RaamAyaNam, AraNya kANDam, 44th sargam as well as the 28th verse of tiruccanta Viruttam).

१५ विश्वामित्राध्वरत्रात्रे नमः

15 ViSvAmitrAdhvara-trAte namaH

Salutations to Lord Raamacandran, who protected the yAgam of the sages at SiddhASramam of Sage ViSvAmitrA. He thus became yAga samrakshakan.

Swamy Desikan's MangaLASAsanam on Prince Raamacandran protecting Sage ViSvAmitrA's yaj~nam is: "kaumAra keLi gopAyita kausikAdhvara!". Please refer to the detailed meanings of the passages from RaghuvIra gadyam in the Sundarasimham e-book # 5 (<http://www.sundarasimham.org>).

१६ अहल्याशापमोक्षदाय नमः

16 ahalyASApa-mokshadAya namaH

Salutations to the Lord, who released AhalyA, the wife of sage Gautama, from her existence as a stone by the way side and brought her back to her earlier life as the wife of Sage Gautama!

Swamy Desikan's MangaLASAsanam on AhalyA SApa vimocanam is:

ललित पद नळिन-रज उप-मृदित निज-वृजिन जहदुपल तनु-रुचिर परम-मुनि वर-युवति नुत !

lalita pada naLina raja, upa mrdita nija vrjina jahadupala tanu rucira parama muni
vara yuvati nuta!

१७ खण्डितेशानशरधये नमः

17 khaNTiteSAAnaSaradhaye namaH

Salutations to the Lord, who broke the Siva (ISAAna) dhanus at the court of King Janaka!

Swamy Desikan salutes the parAkramam of Lord Raamacandra, who broke the Siva dhanus like a light sport this way:

खण्ड परशु कोदण्ड प्रकाण्ड खण्डन शौण्ड भुज-दण्ड !

khaNDa paraSu kodaNDa prakANDa khaNDana SauNDa bhuja-daNDa!

Swamy Desikan goes on to salute the power of the Lord, which removed the doubts in the mind of Janaka about gaining the Lord as his son-in-law and SitA PirATTi's great joy over the heroism displayed by the prince from Ayodhya to win Her hand in marriage.

१८ मिथिलाधिपसंस्तुताय नमः

18 mithilAdhipa-samstutAya namaH

Salutations to the Lord praised by King Janaka, the ruler of Mithila!

King Janaka was worried about the Prince Raama chording the Siva dhanus (bow) and to win over the hand of his daughter, SitA during the svayamvaram, where many kings seeking Her hand failed. The prince from Ayodhya easily chorded the bow and broke the bow in to two. He thus chased away the worry of King Janaka as described by Swami Desikan:

मोचित जनक हृदय शङ्कातङ्क

mocita janaka hrdaya SankAtanka

१९ सीतापाणिग्रहिणे नमः

19 sItApANigrahiNe namaH



'vIrAya namaH'

Salutations to the Lord who took the hand of SitA in marriage!

Swamy Desikan celebrates the Prince Raamacandran's victory over all the contestants in the svayamvara hall of King Janaka to wed SitA PirATTi this way:

परिहृत निखिल नरपति वरण जनक-दुहितृ कुच-तट विहरण समुचित करतल !

parihrta nikhila narapati varaNā janakaduhitr kuca-taTa viharaNā samucita karatala!

२० वीराय नमः

20 vIrAya namaH

Salutations to the Raghu vIran, who distinguished Himself as the greatest warrior in all battles!

Lord Raamacandran is a jagadeka vIran. Prior to His arrival at Janaka's court to take part in the svayamvara mahotsavam, He had already destroyed the evil tATaKa to protect the yAgams at SiddhASramam and displayed His matchless heroism. Later, He will confront Khara, dushaNA-s, triSiras, VirAdhan and the mUla balam of RaavaNa at JanasthAnam and will destroy RaavaNa and his mighty warriors. He earned the title of raNa pungavan, Ahava pungan, samara pungan from Swamy Desikan in the eulogy about tiruppuTkkuzhi Vijaya Raaghavan (ParamArtha stuti, e-book #6 in the Sundarasimham series, <http://www.sundarasimham.org>).

Swamy Desikan salutes the Lord as one who had no match to His heroism (anapAya sAhasa) and who needed no one else's help to accomplish these heroic deeds (asahAya SUna).

२१ जामदग्न्यातिदर्पघ्ने नमः

21 jAmadagnyAti-darpaghne namaH

Salutations to the Lord who quelled the insolence of ParaSurAma, the son of sage

Jamadagni!

After His marriage celebrations at Mithila, Lord Raamacandran was returning with SitA PirATTi and family to Ayodhya. Sage ParaSurAma confronted Lord Ramacandra on the way and challenged Him to chord the VishNu dhanus that He had in His hand. He mocked Lord Raamacandra for chording a weak Siva dhanus at King JanakA's court. The Prince of Ayodhya accepted the challenge and easily chorded the bow and destroyed the arrogance of ParaSurAma. Swamy Desikan salutes the parAkramam of the RaghuvIran, who eliminated the insolence of ParaSurAma this way:

शतकोटि शतगुण कठिन परशुधर मुनिवर कर धृत दुरवनम-तम-निज

धनुराकर्षण प्रकाशित पारमेष्ठ्य ! जय ! जय !

SatakoTi Sataguna kaThina paraSudhara munivara kara dharta duravanama-tama-nija dhanurAkarshaNa prakASita pArameshThya! jaya! jaya!

Swamy Desikan points out that the RaghuvIran performed this gigantic task and proved that His true form as the ParamAtmA to the world.

२२ पितृवाक्यपरित्यक्त चक्रवर्तिपदाय नमः

22 pitrvAkyaya-parityakta cakravartipadAya namaH

Salutations to the Lord who gave up his hereditary position as the Cakravarti to fulfill His promise to His father to give up the kingdom in favor of His younger brother, Bharata, the son of Kaikeyi!

Swamy Desikan celebrates Lord Raamacandran's determination not to falsify the words of His father given to Kaikeyi to crown her son Bharata instead of Him and for Him to stay in the forest (Vana vAsam) for 14 years. Lord Ramacandra, who was the first in line to succeed King DaSanatha demonstrated His determination to observe Pitru vAkyaparipAlana vratam as the embodiment of dharmam.

Swamy Desikan salutes the Lord for His adherence to dharmam this way:

अनृत भय मुषित हृदय पितृ वचन पालन प्रतिज्ञावज्ञात यौवराज्य !

anrta bhaya mushita hrdaya pitr vacana pAlana

pratij~nAvaj~nAta yauvarAjya !

२३ यमिने नमः

23 yamine namaH

Salutations to SrI Raamacandra, who has won over His indriyams (jitendriyan)!

Yama (self-restraint) is the first step in ashTAnga yoga (yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAna and samAdhi). If Yoga is citta vrtti nirodham, then yama's key role is understood for Yogis. Lord Raaamacandran was a MahA Yogi and revered by all the yogis for His restraint over karma and manondriyams.

२४ वनपान्थाय नमः

24 vana-pAnthAya namaH

Salutations to the Lord who traveled on the forest paths of daNDakAraNyam to fulfill His vow to His father that He will spend 14 years as a hermit in the forests!

२५ गुहसखाय नमः

25 guha-sakhAya namaH

Salutations to the Lord who befriended the hunter chieftain, Guhan!

Guha, the king of the nishAdAs (hunters) met Lord Ramacandra, LakshmaNa and Sita on the banks of river Ganga at Singaverapuram and declared his loyalty to Lord Raamacandra there. Guhan described his reverence for Raama this way: "For

no one is dearer to me than Raama in the entire world. I speak the truth and swear to You by truth". He offers to accompany Raama and party in the forest and protect them with his army. LakshmaNa is moved and describes Guhan as sinless (anagha). Raama elevates Guhan to the status as one of His brothers. Thus Raama befriends the chief of hunters during His travel to the forest to follow His father's command.

२६ चित्रकूटसमाश्रिताय नमः

26 citrakUTa-samASritAya namaH

Salutations to the Lord, who set up home in the foot hills of CitrakUTa mountains!

Raamacandran was very happy to live there in a parNasAla built by LakshmaNa. It was here at CitrakUTa foothills that Bharata met his elder brother and pleaded with Him to return to AyodhyA and rule as a king. He failed in his mission and received instead the pAduKA-s of the Lord to rule over the kingdom.

२७ पापिष्ठकाकसंत्रात्रे नमः

27 pApishTha-kAKa-samtrAtre namaH

Salutations to the Lord, who punished the sinner, KaakASuran, the son of Indran for the offense he committed against His Devi!

No one in the world (Brahma, Siva, Indran) could protect the KaakASuran as he sought refuge from the power of BrahmAstram that was sent by Lord Raamacandra to punish the offending crow. After flying to all the worlds in search of one who could protect him, the asuran returned to the feet of the Lord and was accepted as a SaraNAgatan and was saved through the dayA of PirATTi.

२८ भरताङ्घ्रित्रदायकाय नमः

28 bharatAnghri-tradAyakAya namaH

Salutations to the Lord, who presented His pAduKA-s that protected His feet to

the younger brother Bharata and asked him to rule the kingdom in the name of His pAduka!

The entire SrI RanganAtha pAduka sahasram consisting of 1,008 Slokams is about the glorification of the pAduka-s of the Lord. The 25th ebook of the Sundarasimham series covers the meanings of the 1008 Slokams of this mAha kAvyam of Swamy Desikan (<http://www.sundarasimham.org>).

२९ दण्डकावनसंचारिणे नमः

29 daNDakAvana-samcAriNe namaH

Salutations to the Lord, who traveled on the deep forest paths of daNDaka forest!

There were many sages there with ASramams in that forest performing penance. The RaakshasAs like VirAdhan caused a lot of trouble to the defenseless sages. Lord Raamacandran traveled in daNDakAraNyam, destroyed the enemies of the sages and restored tranquility and blessed the sages with His darSanam like a walking, divine PaarijAtA tree. Swamy Desikan observes in this context (AraNya KaaNDam):

दण्डका तपोवन जङ्गम पारिजात्, विराध हरिण शार्दूल !

विलुळित बहुफल मख कलम रजनि-चर मृर्ग मृगयारम्भ संभृत चीरभृदनुरोध !

daNDakA tapovana jangama pArijAta! virAdha hariNa SArdUla!

viluLita bahuphala makha kalama rajani cara mrga mrgayArambha sambhrta

cIrabhrdanurodha!

Please refer to the Sundarasimham series e-book # 5 on Sri MahA vIra Vaibhavam (raghuvIra gadyam) for the meanings of the above passages relating to the protection given by the Lord to the sages of daNDakAraNyam. (<http://www.sundarasimham.org>).



'jayine namaH'
VaDuvUr SrI rAmar - Thanks: SrI K R Sreedharan

३० विरधान्तकाराय नमः

30 viradhAntakArAya namaH

Salutations to the Lord, who destroyed VirAdhan with His arrows!

A gandharva by the name of tumburu was cursed for his misdeeds to become a rAkshasan (VirAdhan). He settled down at daNDakAraNyam and troubled the sages there. Lord Raamacandran killed him with His arrow, when he tried to lift SitA PirATTi and ran away. Swamy Desikan salutes Raaman as the mighty tiger, which destroyed the deer of VirAdhan (virAdha hariNa SArdUla).

३१ जयिने नमः

31 jayine namaH

Salutations to the JayarAma, who was victorious in all His wars with rAkshasAs like triSiras, dUshaNan, Kharan and the 14,000 rAkshasA army of theirs and was celebrated as asahAya SUrAn for that valorous act by Swamy Desikan. He earned the titles of Vijaya Raaghavan and raNa pungavan here.

३२ मुनिसङ्घशरण्याय नमः

32 munisangha-SaraNyAya namaH

Salutations to the Lord, whose feet was sought as refuge by the assembly of sages of daNDakAranam!

Swamy Desikan describes the joy of the assembly of the sages of daNDakAraNyam, who broadcast the Lord's victory over the rAkshasAs, who harmed them. They sang PallANDu to Raamacandran.

३३ रक्षोवधकृतप्रणाय नमः

33 rakshovadha-krtA-praNAYa namaH

Salutations to the Lord, who became legendary through His heroism displayed

through the destruction of the RaakshasAs of daNDakAraNyam!

Lord Raamacandra destroyed triSiras, dUshaNan, Kharan and fourteen thousand rAkshasAs, who interfered with the sAtvIka lives of the assembly of sages of daNDakAraNyam and displayed anapAya (blemishless) sAhasam (bold actions leading to victory over the rAkshasAs). Lord Ramacandra destroyed single handedly all the 14,000 rAkshasAs and was saluted as "asahAya SUrAn" for His matchless valour.

३४ अगस्त्यादत्तचापाय नमः

34 agastyAdatta-cApAya namaH

Salutations to the Lord, who received a special bow from Sage AgastyA for use in the upcoming war with RaavaNaa.

The eminent Sage Agastya welcomed Raama, SitA and LakshmaNa to his hermitage and presented Lord Raamacandra with the sacred bow of VishNu adorned with gold and diamonds as well as two quivers with ever replenishing arrows for use against the wars with asurAs.

३५ पञ्चवट्याश्रमप्रियाय नमः

35 pancavaTyASrama priyAya namaH

Salutations to the Lord, who was fond of the ASramam at PancavaTi, where He spent many happy days with His PirATTi!

When Raamacandra visited the hermitage of Sage Agastya with His wife and His brother, He asked the venerable sage about a suitable place near him, where He can spend His vana vAsam. Sage Agastya recommended PancavaTi on the banks of GodAvari, which was abundant in tubers, fruits, water and deer. It was in the middle of the ever-blooming forest. Here LaskhmaNa built a parNa sAIA (straw cottage) for Raama and Sita to live comfortably. Raama and Sita spent many happy days here.

३६ दूषणत्रिशिरोहन्त्रे नमः

36 dUshaNatri-Sirohantre namaH

Salutations to the Lord, who cut the head of rAkshasAs like dhUshaNan, who attacked Him on command from Kharan!

As the divya dampatis were enjoying their days at PancavaTi, a rAkshasi by the name of SoorpaNaka, related to RaavaNa arrived at the ParNasAla and appealed to Raama to marry her and abandon SitA. Raama teased her for a while and when she became a pest, He asked LakshmaNa to punish her. LakshmaNa cut her nose and ears. The maddened rAkshasi ran to her brother, the demon, Kharan and complained about the humiliation done to her by the two humans and asked her brother to kill the intruders. Kharan sent first a chief in his army by the name dUshaNan against Lord Raamacandra, who cut off the head of dUshaNan and eliminated him.

३७ खरारिवधपण्डिताय नमः

37 kharArivadha-paNDitAya namaH

Salutations to the Lord, who was an expert in dispatching RaakshasAs like Kharan to the yama lokam!

The angry Kharan came in person to battle with 14,000 member army and was in turn destroyed and dispatched to Yama lokam by Lord Raamacandra. Now the demon brother of SoorpaNaka was gone along with his 14,000 guise-changing demons. Lord Raamacandra returned to the ParNasAla and was greeted with great affection by SitA and She embraced Her victorious Lord with great joy.

The famous Slokam that we use daily in ArAdhanam is linked to this sambhavam

तं दृष्ट्वा शत्रुहन्तात्रं महर्षीणां सुखावहम् ।

बभूव हृष्टा वैदेही भर्तारं परिष्वजे ॥

tam drshTvA SatruhantAtram maharshINAm sukhAvaham |

babhUva hrshTA vaidehI bhartAram parishasvaje ||

Lord Raamacandra was abundantly rewarded by His PirATTi for this incomparable victory over the huge army of rAkshasAs.

३८ मारीचहरिणव्यधाय नमः

38 mArIca-hariNa-vyadhAya namaH

Salutations to the Lord, who destroyed the mAyA mrgam (deer in disguise, MaarIcan), which came to distract SitA PirATTi and to create an opportunity for RaavaNa to kidnap SitA PirATTi, while Her Lord was lured away from the ASramam!

Sage VaalmIki describes the killing of MaarIcan by the Lord in the 44th sargam of AraNya kANDam (Slokams 15-16 and 20-21):

"On very profoundly impaling the body of the deer's form that superb arrow which is similar to a thunderbolt has severed the heart of MaarIca in the core of the deer's body".

"When Raama's incomparable arrow has indeed shattered his (MaarIcan's) crucial organ, namely, the heart, in a downright manner, then MaarIcan assumed a very massive physique of a demon abandoning the form of the golden deer".

३९ सीताविरहकर्शिताय नमः

39 sItAviraha-karSitAya namaH

Salutations to the Lord, who underwent immense mental sufferings from His separation from His PirATTi!

The immense sufferings of the Lord from His separation from His devi is described in the sargams 60-63 of the AraNya kANDam. Raama anguishes over His loneliness and asks every plant, tree and animal whether they have seen His

dear wife. These sargams house the most heart-rending Slokams about the Lord's sorrow.

४० जटायुमुक्तिदाय नमः

40 jaTAyu-muktidAya namaH

Salutations to the Lord, who granted moksham to the Eagle King, JaTAyu, the old family friend, who was mortally wounded by RaavaNa in battle!

Lord Raamacandra performed the final rites to JaTAyu, which even His own father (DaSarathA) did not receive.

The divya desam of tiruppuTkkuzhi is connected in divya prabandhams to JaTAyu antima samskAram and the old family friend's moksham. Srimad RaamAyaNam of Sage VaalmIki identifies the site of the funeral rites for JaTAyu near the ParNa sAlA on the banks of the GodAvari river. Raama and LakshmaNa lit the funeral pyre, recited the yAmya, nArAyaNa and Apastambha sUKtAs, which are normally recited at the cremations and blessed the soul of JaTAyu to the highest realms that are sacrosanct for a liberated jIVan to reside. After that, Raama and LakshmaNa performed water oblations for JaTAyu and remembered the mahopakAram of the friend of His father (JaTAyu) in revealing the identity of the abductor of His dear wife and for fighting with RaavaNa valiantly to spoil that abduction by the evil-minded RaavaNa.

४१ जिष्णवे नमः

41 jishNave namaH

Salutations to the Lord, who is victorious and triumphant in His battles with the RaakshasAs!

The word jishNuH stands also for the name of VishNu. Lord Raamacandra is an incarnation of valorous VishNu, who is triumphant. The etymological meaning of the VishNu nAmam (VishNu sahasra nAmams 108, 333 and 585) are applicable to "jishNu" nAmam as well with special emphasis on His triumph over all evil forces.

His mantram is "sarva SaktyAtmane namaH". He is the embodiment of all powers and therefore He is triumphant as JishNu.

४२ कबन्धासुरशापहृते नमः

42 kabandhAsura-SApahrte namaH

Salutations to the Lord, who freed the headless Kabandhan from his curse!

This episode of Kabandhan provides a turning point in Srimad RaamAyaNam. Kabandhan a long-armed, headless ogre with his mouth in the stomach. He has long shoulders, which reach out to considerable distances to grab his prey to satisfy his ravenous appetite. Raama and LakshmaNa arrived in his neighborhood during their search for SitA PirATTi. Kabandhan captured Raama and Lakshmana as prey and he interrogated them (the brothers) first as to who they are and what they are doing in that section of the forest. After knowing their identities, the ugly ogre requests them to incinerate him so that he can regain his divine form, which he had lost due to a curse. He promises the princes of Ayodhya that he will give clues about the regaining of SitA PirATTi. Raama and LakshmaNa incinerate him and out of the ashes emerges a beautiful gandharvan, who briefs Raama and LakshmaNa to befriend the monkey king, SugaIva for victory in their search. He also tells them about MatangASramam on the banks of Pampa river, where an old lady by the name of Sabari was waiting for years to have the blessed glimpse of Raama. Kabandhan's curse is removed with the anugraham of Raama and the next step in the search for SitA PirATTi is revealed by Kabandhan. Swamy Desikan celebrates this incident relating to Kabandhan:

कल्पित विबुध-भाव कबन्धाभिनन्दित ! जय ! जय !

kalpita vibudha-bhAva kabandhAbhinandita! jaya! jaya !

४३ शबरीमोक्षसाक्षिणे नमः

43 SabarI-moksha-sAkshiNe namaH



SabarI with SrI rAmar and SrI lakshmaNar

Salutations to the Lord, who was witness to the moksham of SabarI on the banks of PampA river!

Near MatangASramam lived a very old lady, who had spent her years serving Maharshis. She herself was a sublimated yogi. Sage Matanga had told her that she will reach the world from which there is no return after having the darSana saubhAgyam of Raama and LakshmaNa. She is elated that her life's longing was being fulfilled and offers the brothers hand picked fruits from the forest that she herself had collected with love. After partaking the samarpaNams, Raama blesses her to ascend to the feet of her AcAryAs. Raama stays as a witness (sAkshi) to her ascent to the upper world.

Swamy Desikan captures the mood at Sabari ASramam this way:

अवन्ध्य महिम मुनिजन भजन मुषित हृदय कलुष शबरी मोक्ष साक्षीभूत !

avandhya mahima munijana bhajana mushita hrdaya kalusha

SabarI moksha sAkshIbhUta!

Saint Thyagaraja celebrates the unique bhAgyam of Sabari in a MukhAri krti (yentaninne yEmiraa SaBari bhAgyamu?) and wishes that he be blessed by Lord Raamacandra in a similar manner.

४४ स्मृतसर्वाघनाशनाय नमः

44 smrta-sarvAgha-nASanAya namaH

Salutations to the Lord who destroys all the remembered sins!

Our Lord destroys consciously committed sins, when one does His nAma sankIrtanam (rAma mantra japam) with a mind free from the six inner enemies and frees that devotee from the ills of this world (Krti in chAyAtarangiNi rAgam - "itara daivamula").

In his Vasanta bhairavi krti, "ramAramaNa", Saint Thyagaraja celebrates the glory of Raama bhakta and the MahA anugraham of the Lord this way:

"Who can equal that worshipper of the Lord's name, who has cleared his mind of all its manifold lumber, who has steadfast devotion, who discards sectarian disputes, who longs for the Lord, who has established the Lord's feet in his heart, who shuns like poison the company of those who do not enjoy the happiness and who values the company of true devotees of the Lord? Who can equal those whom the meditation of the Lord transports them to ecstasy?"

४५ हनुमद्वाहनाय नमः

45 hanUmat vAhanAya namaH

Salutations to the Lord, who has HanumAn as His vAhanam!

In KishkindhA kANDam's 4th sargam, 34th Slokam, the carrying of Raama-LakshmaNAs on the back of HanumAn is mentioned:

बिक्षु रूपं परित्यज्य वानरं रूपं आस्थितः ।

पृष्टम् आरोप्य तौ वीरौ जगाम कपिकुञ्जरः ॥

bikshu rUpam parityajya vAnaram rUpam AsthitaH |

prshTam Aropya tau vIrau jagAma kapikunjaraH ||

HanumAn was the minister for SugrIvan and was keen on developing the friendship between Raama-LakshmaNa and His king, SugrIvan. He had assumed the form of a monk in human form as he introduced himself to the Lord and briefed the Lord on the sad state of SugrIvan, who was being intimidated by his powerful brother, Vaali. Both the brothers were struck with awe over the scholarly speech of Hanuman, the Veda-VedAnga ParAngatan and nava vyAkarNa PaNDitan. At the end of the mutual briefings, HanumAn carried the brothers on his back and brought them to the mountain top where SugrIva was hiding for taking the next step in advancing the mutual goals.

४६ देवाय नमः

46 devAya namaH

Salutations to the Lord of all!

Lord Raamacandran was the king of all from tree jumping monkeys of Kishkindha, the old bear JaambhavAn and the eagle JaTayu to the rshis of daNDakAraNyam, the devotee Sabari, the hunter king, Guhan, the citizens of AyodhyA and the devAs. As sarveSvaran, He is the Lord of all. At the end of His avatAram as the son of DaSaratha, he blessed all the sentient and insentient of AyodhyA to reach para gati by blessing them all to stay at a special upper lokam known as sAntAnikam. He is quite different in pursuit of His activities (vilakshaNa lakshaNan) although He declared that He is just a mere mortal, son of Emperor

DaSaratha (AtmAnam mAnusham manye, rAghavam daSarAthAtmajam).

४७ सुग्रीवकृतसौहृदयया नमः

47 sugrIvakrta-sauhrdayaya namaH

Salutations to the Lord, whose friendship was established by SugrIvan!

Seeking the friendship of the monkey king, SugrIva by Lord Raamacandra to help Him in His efforts to find and bring back His devi is referred to here. HanumAn introduces Raama and LakshmaNa to SugrIvan and asks latter to receive the princes from Ayodhya as friends and worship them, for they are the most venerable ones (pragrihya arcayasva etau pUjanIyatamau ubhau). In the 20th Slokam of his atimAnusha stavam, KureSar wonders about the mysterious act of the Lord to seek the help and friendship of SugrIvan, who was no match for Him as sarveSvaran: "SAkhamrgam mrgayase sma katham sahAyam?". Our Lord gave abhaya pradAnam for SugrIvan and at the end of Vaali vadham crowned SugrIvan as the king of KishkindhA.

४८ सप्तसालप्रभेत्रे नमः

48 saptasAla-prabhetre namaH

Salutations to the Lord, who pierced the seven sAla trees to demonstrate His prowess!

The incredible act of shooting an arrow through the trunks of seven contiguous gigantic teak (sAla) trees to assure SugrIva about His skills as a Master archer is referred to here. The powerful arrow of the Lord pierced not only the seven trees but traveled further to a neighboring mountain and reduced that to powder and continued its travel to PaatALam and thereafter returned to its home (our Lord's quiver).

Swamy Desikan salutes this atimAnusha act of the Lord this way:

अतिपृथुल बहु विटपि गिरि धरणि विवर युगपदुदय विवृत चित्र पुङ्ख वैचित्र्य !

atiprthula bahu viTapi giri dharaNi vivara yugapadudaya vivrta citra

punkha vaicitrya!

KureSar salutes this atimAnusha valour of the Lord to use a single arrow to perform many wonders in his atimAnusha stavam this way:

सालान् हि सप्त सगिरीन् सरसातलान् यान्

एकेषुमन्दजवतो निरपत्रयस्त्वम् ।

sAlAn hi sapta sagirIn sarasAtalAn yAn

ekeshu mandajavato nirapatrayastvam |

४९ दर्शितातुलविक्रमाय नमः

49 darSita-atulavikramAya namaH

Salutations to the Lord, who demonstrated His matchless valour!

In the ArANya kANDam, Lord Raamacandra seeks the friendship of SugiRvan, the monkey chief who was hiding from the wrath of his brother Vaali. SugiRvan doubts the valour of Raama to help him defeat his strong elder brother Vaali in battle to recover his wife, who was appropriated by Vaali. SugiRvan thought that a mere "human" like Raama was no match for his mighty brother Vaali in battle. Lord Raamacandran decides to assure the doubting SugiRva about His power by performing two acts.

First, He used His left toe to kick the huge assembly of bones of the rAkshasa dundhubhi, which were left by the road side by Vaali after he killed dundhubhi in a battle. That gigantic assembly of bones flew over considerable distance and landed miles away. SugiRvan understood now the power of the prince of AyodhyA.

In spite of this demonstration of His Sakti by the Lord, SugrIvan was not yet fully convinced. He wanted to know about the power of the Lord's arrows. This time, Lord Raamacandra sent an arrow from His mighty KodaNDam at a set of seven teak trees standing close by. The arrow sent by the Lord pierced the seven trees, continued and splintered the mountain, entered pAtALam and then returned to the Lord's quiver. The matchless (atula) valour of the Lord and the power of His bANams was thus demonstrated to a doubting SugrIva, who became fully convinced about the rakshakatvam of the Lord against his elder brother, Vaali in battle.

Swamy Desikan salutes this atula parAkramam of the Lord with the raghuvIa gadyam passage:

कपि-कुल पति हृदय विशाल शिलातल दारुण दारुण शिलीमुख !

kapi-kula pati hrdaya viSAla SilAtala dAraNa dAruNa SilImukha!

Saint Thyagaraja later saluted the unfailing power of Raama bANams this way in a sAveri rAga krti: "rAma bANa trANa Saurya memani delupuDurA O manasA?"

५० वालिहन्त्रे नमः

50 vAli hantre namaH

Salutations to the Lord, who destroyed Vaali, who transgressed the dharmams in the treatment of his brother, SugrIvan!

In AraNya kANDam, chapter 18, Lord Raamacandra answers point by point the complaints of Vaali that he was killed in an adharmic manner. Lord elucidates sanAtana and rAja dharmam-s to the dying Vaali in a convincing way and explains why He had to mete out the punishment to Vaali for not keeping up the continuum of righteousness and for forsaking perpetual tradition and virtue. Vaali is now convinced and feels that the punishment extended to him was correct and prays to the Lord standing in front of him to bless him with absolution since he had digressed from dharma. The questions of Vaali and the Lord's answers are

worth pondering.

५१ नयज्ञाग्रन्याय नमः

51 nayaj~nAgranyAya namaH

Salutations to the Lord, who is the leader of the Ones, who leads one to the right path to moksham by conduct (**dharmo vighravAn**) and practice (abhaya pradAnam vow using VibhIshaNa as vyAjam). He is "agraNI", the foremost leader, who expresses through his abhaya pradAnam, the message of "nayaMi paramAm gatim".

He is the sUryan hailing from sUrya Kulam illumining the sadgati and giving enlightenment (**sUryavat sarvArtha prakASakaH** - Rg Vedam II.1.4), existing like the warming, resplendent fire (**vahniriva vartamAnaH** - Rg Vedam II.1.5). He shows us the path leading to immortality (amrtam) through His adherence to satyam and rtam. He is satya vratan as SaraNAgata rakshakan.

५२ आश्रितारिष्टनाशनाय नमः

52 ASritArishTa-nASanAya namaH

Salutations to the Lord, who destroys the sufferings and misfortunes of those who seek the refuge of His sacred feet!

He is Raaghava simham and through His vIryam, He destroyed the enemy of the devAs, RaavaNa, who caused them great harm. He removed the worries of the sages in the daNDaka Vanam, who sought His refuge, when they were attacked by the rAkshasAs. He gave protection to the ill treated SugrIvan, when his dominant brother, Vaali mistreated him. He is the SaraNyam and SaraNam (means and phalan) for those who suffer from samsAric tApams (**SaraNyam SaraNam ca tvAm Ahur-divyA maharshayaH Yuddha KaaNDam: 120.18**). Even those, who offended Him seriously like KaakAsuran, Lord Raamacandran saved them, once they sought Him as refuge as SaraNAgatan: "**trIn lokAn samparikramya tvameva SaraNam gataH**" is the desperate prayer of KaakAsuran after wandering in all the

three worlds and not finding anyone to protect him from the chasing BrahmAstram sent by Raama to kill him. The exhausted crow returned to the place where it started from and fell at the sacred feet of Raama as SaraNAgatan and was saved.

५३ ऋक्षवानरसङ्घातिने नमः

53 rksha-vAnara-sanghAtine namaH

Salutations to the Lord, who sought the companionship of bears and monkeys for His invasion of Lanka to destroy RaavaNa and recover His devi!

After RavaNa was killed in the battle, VibhIshaNa sent the monkeys to bring SitA PiraTTi in a palanquin to the side of Raama. VibhIshaNa lathi-charged the monkeys to hurry to bring back SitA for Her reunion. Raama was angry at VibhIshaNa and took the side of the monkeys, which had waged the war for that reunion and told VibhIshaNa that he monkeys were His dear friends (*janoayam svajano mama*) and His own svajanam. His saulabhyam and krtaj~natai are revealed here.

५४ सर्वलोकाभयप्रदाय नमः

54 sarvaloka-abhayapradAya namaH

Through His declarations, "*mitrabhAvena samprAptam na tyajeyam kathamcana*" (Yuddha KaaNDam 18.3) and "*abhayam sarvabhUtebhyo dadAmyetat etat vratam mama*" (Yuddha KaaNDam 18.33), VeerarAghavan has declared in public that He will not abandon any one who even feigns to be His friend, seeks His protection although his intent might be to harm Him. He has declared on the banks of the ocean in front of all that it is His vow to bless the saraNAgatAs with the boon of freedom from fear from their enemies even if they seek such a protection from Him even once. His blessings and protection are the instruments to gain moksha paryanta sakala purushArtha anugraham. That is why He is addressed as "*sarvaloka SaraNyAya rAghavaya mahAtmane! SaraNam*" by VibhIshaNan.



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*VaDuvUr SrI rAmar on hanumanta vAhanam
Thanks: SrI K R Sreedharan*

५५ विभीषणशरण्याय नमः

55 vibhIshaNa-SaraNyAya namaH

Salutations to VeerarAghavan, who served as the SaraNyan (Protector) for the ill treated VibhIshaNan, who left his wife, children and wealth behind in Lanka (tyaktvA putrAmSca dArAmSca rAghavam SaraNam gataH)!

VibhIshaNan describes his helpless state and declares his MahA viSvAsam in Raaghavan as Sarva loka SaraNyan this way (Yuddha KaaNDam: 19.5):

परित्यक्ता मया लङ्का मित्राणि च धनानि च ।

भवद्गतं हि मे राज्यं च जीवितं च सुखानि च ॥

parityaktA mayA lankA mitrANi ca dhanAni ca |

bhavadgatam hi me rAjyam ca jIvitam ca sukhAni ca ||

Meaning:

Oh RaaghavA! sarva loka SaraNyA! I have abandoned Lanka, friends, wealth and have fallen at Your sacred feet. From here on my kingdom, existence and joy are resting in You.

५६ समुद्रारिविनाशनाय नमः

56 samudrAri-vinASanAya namaH

Salutations to the Lord, who destroyed the enemies of His father-in-law, the Samudra Raajan after latter performed SaraNAgati to Him and gave his permission to build a bridge across him for the travel by His army of monkeys and bears to invade Lanka.

Raaghavan performed prAyopavesam on setu karai and rested for three days on the darbha grass seeking the permission of Samudra Raajan to build a dam across to reach Lanka. The king of the Oceans mistook Raaghavan to be a simple mortal

and ignored Him. darbha Sayana Raama got very angry at the insult of Samudra Raajan and set His arrows to dry up the ocean. Now, Samudra Rajan recognized the serious dangers confronting him and sought the pardon of the Lord and performed SaraNagati to escape from imminent punishment for his misdeed. The arrows were already positioned and could not be withdrawn. The king of the ocean begged the Lord to direct them at his enemies on a far off island and Raaghavan sent the arrows that way and destroyed the enemies of the Samudra Raajan as SaraNagata Vatsalan. This area is recognized as the modern day desert, where Malwar is located in RajasthAn. Later with RaamAnugraham, Malwar came back to life.

५७ नलकारितसेतवे नमः

57 nala-kArita setave namaH

Salutations to the Lord who commanded Nalan, the Vaanara Chieftain, to construct the bridge (setu) across the ocean!

Nalan was a monkey Chieftain. He was the son of the divine architect, ViSvakarmA. The king of the ocean recognized him as the son of ViSvakarmA and suggested that he should be the architect of the dam. Nalan, was thus identified as the competent one to build the bridge across him (Samudra raajan).The building of the monumental bridge across the ocean in the Strait of Palk in five days is covered in the 22nd chapter of Yuddha KaaNDam of SrImad RaamAyaNam. It is Known as Nala setu.

५८ रक्षःकुलनिषूदकाय नमः

58 rakshaH kula-nishUdakAya namaH

Salutations to the Lord, who eliminated the kulam of RaakshasAs, who assisted their king RaavaNa!

Swamy Desikan salutes the heroic deeds of the Lord in breaking open the broad and strong door-like chests of the commanders of the army of RaavaNa this way:

बहुविध रक्षो बलाध्यक्ष वक्षः क्वाट पाटन पटिम साटोप कोपावलेप ! जय ! जय !

bahuvidha raksho balAdhyaksha vakshaH kavATa pATana paTima

sATopa kopAvalepa! jaya! jaya!

५९ कुम्भकर्णाद्रिसंभेत्रे नमः

59 kumbakarNAdri-sambhetre namaH

Salutations to the Lord, who tore apart the mighty mountain named KumbakarNan, the younger brother of RaavaNa, known for His indomitable strength!

Swamy Desikan salutes the heroism of Raamacandran, who split in to two the chest of KumbakarNan and cut off his head with His unfailing arrows:

कुम्भकर्ण कुलगिरि विदलन दम्भोलि भूत निःशङ्क कङ्कपत्र ! जय ! जय !

kumbakarNa kulagiri vidalana damhoLi bhUta niSSanka kankapatra!

jaya! jaya!

६० सर्वराक्षसभीकराय नमः

60 sarva-rAkshasa bhIkarAya namaH

Salutations to the Lord who caused the terror of fear for all rAkshasAs!

"bhI" means fear and as the generator of fear in them, He is saluted as "bhIkaran".

In the darbAr rAga krti, "ela deliyalero?", Saint Thyagaraja raises a question and answers it. His question is: "Oh Raama! Why do people not realize Your greatness as a terror to Your enemies? You destroyed with but one arrow the 14,000 bell-metal chariots and RaavaNA's reserve forces as if in a play and sent them all to Yamapuri. You are the lion to the elephants of kings who through rAjasa pUjA, got boons from lesser gods". You are indeed a terror to Your enemies from

RaavaNa onwards.

६१ जितेन्द्रजिद्वन्दिताङ्घ्रये नमः

61 jitendrajidvanditAnghraye namaH

Salutations to the Lord, whose sacred feet was worshipped by LakshmaNa, the vanquisher of Indrajit, the feared son of RaavaNa !

The yuddham between LakshmaNa and Indrajit is covered in the 90th sargam of the Yuddha KaaNDam of SrImad RaamAyaNam.

Swamy Desikan celebrates the Indrajit vadham and the battle scene thereafter this way:

कुपित मघव-जिदाभिहनन- कृदनुज साक्षीक राक्षस द्वन्द्व युद्ध ! जय ! जय !

kupita maghava jidabhihanana krданुज sAkshIka rAkshasa dvandva yuddha! jaya! jaya!

After Indrajit was killed by LakshmaNa, RaavaNan was infuriated and sent his mUla balam, a fierce band of fighters to attack the army of Raama. In front of His brother, Raama engaged in a superb battle and sent the GandharvAstram, which confused the soldiers of the mUla balam. They took their fellow soldiers as Raama and battled with each other and destroyed themselves.

६२ दशग्रीवशिरोहराय नमः

62 daSagrIva SiroharAya namaH

Salutations to the Lord, who cut off the ten heads of RaavaNa!

When the ten heads of RaavaNa were cut off by the sharp arrows of VeerarAghavan, his wives lamented and the great sages praised the Lord over His heroism.

Swamy Desikan performs his MangaLASAsanam to the Raghuveeran, who killed

RaavaNan this way:

अखिल जगदधिक भुज बल वर बल दश लपन लपन दशक लवन जनित

कदन परवश रजनिचर युवति विलपन वचन सम विषय निगम शिखर निकर

मुखर मुख मुनि वर परिपणित ! जय ! जय !

akhila jagadadhika bhuja bala vara bala daSa lapana lapana daSaka lavana janita

kadana paravaSa rajanicara yuvati vilapana vacana sama vishaya nigama Sikhara

nikara mukhara mukha muni vara paripaNita! jaya! jaya!

The detailed meanings of this and other vandanams of SrI RaghuvIra gadyam are assembled in the 5th e-book of Sundarasimham series (<http://www.sundarasimham.org>).

६३ विभीषणप्रतिष्ठात्रे नमः

63 vibhIshaNa pratishThAtre namaH

Salutations to the Lord, who performed paTTAbhishekam to VibhIshaNa as the Lord of Lanka after the destruction of RaavaNa and established him on the throne of Lanka as the king!

Swamy Desikan salutes this VibhIshaNa PattAbhishekam this way:

विभीषण वशंवदी-कृत लङ्कैश्वर्य ! निष्पन्न कृत्य ! जय ! जय !

vibhIshaNa vaSamvadI-krta lankaiSvarya! nishpanna krtya! jaya! jaya!

The aiSvarya of Lanka came under the control of VibhIshaNa (vaSamvadI-krta lankaiSvarya). Lord Raamacandra fulfilled his promise to place VibhIshaNan on the throne of Lanka and became one who completed His task (nishpanna krtyan).

६४ शरणागतवत्सलाये नमः

64 SaraNAgata-vatsalAye namaH

Salutations to the Lord who is very much attached to those, who have performed SaraNAgati to Him and sought His protection!

He is indeed the SaraNAgata vatsalan as revealed in the many chapters of abhaya pradAna sAram blessed to us as a chillarai rahasyam by Swamy Desikan (69th e-book of Ahobilavalli series at <http://www.ahobilavalli.org>).

६५ सप्तलोकैकवीराय नमः

65 sapta-lokaika-vIrAya namaH

Salutations to the Lord, who is the matchless Veeran in all the seven worlds!

He is therefore saluted by Swamy Desikan as:

महा वीर ! महा धीर धौरैय ! असहाय सूर ! जय ! जय !

mahA vIra! mahA dhIra dhaureya! asahAya sUra! jaya! jaya!

६६ जानकिसहिताय नमः

66 jAnaki-sahitAya namaH

Salutations to the Lord, who gives His darSanam along with Jaanaki devi!

She is never separated from Her Lord just as the lustre (prabhA) is never separated from the Sun: "prabhAvAn sItayA devyA paramavyomabhAskaraH". Our Lord shines in the ParmAKASam of SrI VaikuNnTham as the MahA sUryan and His PirATTi stays as His effulgence. The famous dhyAna Slokam for Jaanaki Raaman has also to be recalled here:

वैदेहि-सहितं सुरद्रुमतले हैमे महामण्डपे ।

मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ॥



*jAnakI sahItAya namaH
SrI SitA pirATTi and SrI rAmar - VaDuvUr
Thanks: SrI K R Sreedharan*

अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं ।

व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥

vaidehi-sahitam suradrumatale haime mahAmaNDape |

madhye-pushpakamAsane maNimaye vIrAsane susthitam ||

agre vAcayati prabhanjanasute tattvam munibhyaH param |

vyAkhyAntam bharatAdibhiH parivrtam rAmam bhaje SyAmalam ||

वामे भूमिसुता पुरश्च हनुमान् पश्चात्सुमित्रासुतः ।

मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥

vAme bhUmisuta puraSca hanumAn paScAtsumitrAsutaH |

madhye nIlasarojakomalarucim rAmam bhaje SyAmalam ||

Saint Thyagaraja salutes Jaanaki mAAtA in His Kaambhoji krti (mA jAnaki) by pointing out that Raama became great as RaavanA's vanquisher by taking the hand of SitA (in marriage). He observes further that SitA could have burnt RaavaNa to ashes at aSoka Vanam, when he insulted Her but desisted from killing him with the fire from Her eyes and left Her Lord to have the credit of killing RaavaNa. In his SahAnA rAga krti, "dehi tava pada bhaktim vaidehi", Saint Thyagaraja pleads for constant devotion to the sacred feet of SitA PirATTi for Her SaraNagata vAtsalyam.

६७ अनघाय नमः

67 anaghAya namaH

Salutations to Raama, who is totally free from any kind of sins (agha)!

Vedam uses four terms for sin: pApa, amhas, enas and agha. Rg Vedam (I.97.1-8)

specifically prays for the removal of sins: "apa naH SoSucadagham". Yajur Vedam (VIII.13) goes further in classifying these sins as devakrtam, manushya krtam and pitrkrtam. Sins committed against the devAs, humans and our ancestors are referred to here. These sins may be acquired consciously or unconsciously. Lord Raamacandran saluted as the embodiment of dharma (dharmo vighravAn) was totally free from any sins and therefore, He is saluted as an anaghan here.

६८ शर्वोडिताय नमः

68 SarveDitAya namaH

Salutations to Raaman, who is celebrated and eulogized by one and all!

From His brothers to the monkey chieftains to Maharshis to the nAdopAsakAs had asancala bhakti to the Lord of Ayodhya and lost themselves in their Raama Bhakti. Saint Thyagaraja poured out his salutations in hundreds of krtis brimming with bhakti bhAvam. In a MadhyamAvati kIrtanam (SrI rAma jayarAma), the Saint confessed taking on the nAyika bhAvam: "Oh rAma! SrngAra rAma! You are my saubhAgyam, the supreme tilakam on my forehead, making my Maangalya. For whom else is all this beauty? Even a moment's separation from You makes life useless".

६९ दशरथस्तुताय नमः

69 daSaratha-stutAya namaH

Salutations to the Lord, who was eulogized by His own father daSaratha as the ideal son and fit successor to him!

The praise of Raama by King daSaratha in front of his ministers is housed in the second chapter of AyodhyaA KaaNDam. A sampling of the moving praise of King daSaratha is: "Is not Raama a raining cloud to this earth, better liked by the people than me as He desires the development of the world and has equal compassion towards all living beings? Raama is equal to Yama and devendrA in valour and to brahaspati in wisdom. He shines like the moon with the PushyA star

and is the fittest Lord for the kingdom".

७० अमरपूजिताय नमः

70 amara-pUjitAya namaH

Salutations to the Lord praised by the celestials!

The eulogies of the Lord is seen both at the beginning of His avatAram, when devAs praise Him and seek His intervention to eliminate RaavaNa and again it is seen in the Yuddha KaaNDam, where the delighted devAs praise Him for His Veeryam in destroying RaavaNa and His army.

The 66th gadya vAkyam of the MahA vIra vaibhavam of Swamy Desikan (ebook #5 in the Sundarasimham series) houses the praise of the devAs for the Lord's jayam in the yuddham:

अभिगत शतमख हुतवह पितृपति निर्र्ति वरुण पवन धनद-गिरिश मुख सुरपति

नुति मुदित !

abhigata Satamakha hutavaha pitrpati nirrti varuNa pavana dhanada-giriSa mukha surapati nuti mudita!

(Oh Lord Vijaya RaaghavA! You were pleased with the praises of Indran, Agni, Yama, Nirrti, VaruNa, Vaayu, Kubera, Siva, BrahmA and other devAs at the end of Your battle with RaavaNa).

७१ विमानपुष्पकारूढाय नमः

71 vimAna-pushpakArUDhAya namaH

Salutations to the Lord who ascended Pushpaka VimAnam lent by Kubera to return swiftly with Sita PirATTi, LakshmaNa, SugrIvan, HanumAn and others to Ayodhya at the end of His victory over RaavaNa!

Pushpaka VimAnam's swift flight across the sky made the AkASam look like the

small foot print of a calf (pushpaka rabhasa gati goshpadaIkṛta gaganArNa).

७२ भरद्वाजसमागताय नमः

72 bharadvAja samAgatAya namaH

Salutations to The Lord, who reunited with Sage BharadvAja at his ASramam en route to His flight to Ayodhya to pay His respects to the sage!



*SrI rAma pAduka paTTabhishekam
Temple Mural at KumbakoNam SrI rAmar temple
Thanks : SrI Lakshminarasimhan Sridhar*

७३ भरतार्पितराज्याय नमः

73 bharatArpita-rAjyAya namaH

Salutations to the Lord, who received His kingdom from His brother Bharata, who

ruled the kingdom in the name of Raama using the Raama pAduka-s as His brother's representative during the Vana vAsam of the Lord for 14 years!

The samarpaNam of the Raajyam back to Lord Raamacandra is described in the samarpaNa paddhati of SrI Ranganatha pAduka sahasram (25th e-book of the Sundara simham series).

७४ ककुत्स्थकुलभूषणाय नमः

74 kakutstha-kulabhUshaNAya namaH

Salutations to Lord Raamabhadran, who was the jewel of the Kaakustha vamSam/ kulam!

७५ महायोगिने नमः

75 mahA yogine namaH

Salutations to the Lord who is the greatest among Yogis (those who have controlled their indriyams through practice of ashTAnga yogam)!

७६ महोदाराय नमः

76 mahodArAya namaH

Salutations to the Lord of Ayodhya, who was the most generous One!

He performed many Yaj~nams and gave thousands of cows and villages as dakshiNa for the VaidikAs. His audArya guNam is saluted here as matchless.

७७ महर्षिगणपूजिताय नमः

77 maharshigaNa-pUjitAya namaH

Salutations to Lord Raamabhadran, who was worshipped by huge assembly of Rshis during His sancAram through daNDakAvanam!

They were residents of Raama Bhakti sAmrAjam. Saint Thyagaraja observes in

his Suddha banALa krti, "rAma bhakti sAmrAjaya": "The sight of those great souls who have been blessed with the kingdom of Raama bhakti itself confers supreme BrahmAnandam. This bliss does not admit of any description in words. It can only be realized by self-experience".

७८ मितभाषिणे नमः

78 mitabhAshiNe namaH

Salutations to the Lord, who spoke with restraint and moderately in a measured manner!

Saint Thyagaraja praises Lord Raamacandra's delicious speech made every one a rAma bandhu. In His SindurAmakriya Krti, "sudAmAdhurya bhAshaNā", the saint compares the Lord's speech to delicious nectar. His speech was also soft and that earned Him the krti, mrdu bhAshaNā nata vibhIshaNā in Maaruva dhanyAsi Raagam from the Saint Thyagaraja. One may speak harsh words to Him but He would not reply: "ucyamAnoapi parusham nottaram pratipadyate". Saint Thyagaraja salutes the soft and restrained speech of Raama in two more krtis: mellani mAtō in "Maravakaraa" set in Raaga devagAndari and mellani mAtalu in the krti "intanucu" set in Raaga, GuNTakriya.

७९ पूर्वभाषिणे नमः

79 pUrvabhAshiNe namaH

Salutations to the Lord who spoke first!

Lord Raamacandra was a Master of rAja neeti and set His subjects at ease by welcoming them and welcomed them and spoke first. This is also a sign of His saulabhyam/easy accessibility. He did not hide behind His royalty and was not stuck up. In SrImad RaamAyaNam, VaalmIki pays tribute to the Lord's speech this way: "smitapUrvAbhibhAshi, pUrvabhAshi priyamvadaH smitapUrvam ca bhAshate, mrdupUrvam ca bhAshate, priyavAdI ca bhUtAnAm".

८० सुस्मिताय नमः

80 susmitAya namaH

Salutations to the Lord with a sweet smile on His face!

"smita pUrvam ca bhAshate" referred to in the above nAmA makes Saint Thyagaraja exclaim "rAma nee samAnam everu?"

८१ जनप्रियाय नमः

81 janapriyAya namaH

Salutations to the Lord, who was fond of the citizens of the Kingdom!

He was so fond of them that towards the conclusion of His avatAra kAryam, he blessed them all to ascend to a superior world. During His rAma rAjyam, when He returned from various rAjya kAryams, he alighted from His chariot and enquired after the domestic welfare of every citizen as if they were His own bandhu-s. He was such a jana priyan according to VaalmIki (paurAn svajanavannityam kuSalam pariprcchati).

८२ श्यामळाङ्गाय नमः

82 SyAmaLangAya namaH

Salutations to the Lord with the dark bluish hue!

In a dhanyAsi rAga krti, Saint Thyagaraja declared: "SyAma sundarAngA! sakala Saktiyu-neverA - Oh Lord of dark bluish green limbs! You are the embodiment of all power in this world".

८३ शूरवराय नमः

83 SUravaryAya namaH

Salutations to the Supreme Being among the Heroic ones!



VaDuvUr SrI rAmar on GaruDā vAhanam (Thanks: SrI K R Sreedharan)

The power of Raama bANam in the battle field is matchless. Saint Thyagaraja salutes the power of the Raama bANam in a sAveri Raaga KrtiH "rAma bANa trANa Saurya memani delupuDurA O manasA?". The saving valour of the never failing arrow of the Raghu Veeran is saluted here to make Him the supreme among Heros.

८४ पीतवाससे नमः

84 pItavAsase namaH

Salutations to the Lord with the beautiful pItAmbaram (yellowish silk dress)!

८५ धनुर्धराय नमः

85 dhanurdharAya namaH

Salutations to the Lord with the bow named KodaNDam!

८६ शताश्वमेधयज्वने नमः

86 SatASvameda-yajvane namaH

Salutations to the Lord, who performed one hundred aSvameda yAgams!

८७ सदासत्यवचः प्रियाय नमः

87 sadA-satyavacaH priyAya namaH

Salutations to the Lord who was fond of speaking truthful words always !

He was the Supreme Being and hid that to look and act like an ordinary human being and showed the emotions of a human being to act that part.

८८ मायानरावताराय नमः

88 mAya narAvatArAya namaH

Salutations to the Lord, who incarnated as an illusive human being!

He was the Supreme Being and hid that to look and act like an ordinary human being and showed the emotions of a human being to act that part.

८९ सम्राजे नमः

89 samrAje namaH

Salutations to the One, who ruled over His kingdom in such an ideal way that it came to be known as matchless Raama rAjyam, where dharmam prevailed at all levels!

No one felt worthless and every one was pleased. Thus ruled Raama: "daSavarsha sahasrANi rAmo rAjyam akArayat".

९० यज्वने नमः

90 yajvane namaH

Salutations to the Lord, who completed many Yaj~nams during His reign!

Swamy Desikan salutes Lord Raamacandran performing many yaj~nams in the 88th stuti of SrI RaghuvIa gadyam this way:

अविकल बहुसुवर्ण हय-मख सहस्र निर्वहण निर्वर्तित निज वर्णाश्रम धर्म !

avikala bahusuvarNa haya-makha sahasra nirvahaNa nirvartita

nija varNASrama dharmal

"hayamakha sahasram" means the aSvameda yAgams. "avikala bahu suvarNa" refers to the blemishless dakshiNa-s to the rtviks during the performance of such Yaj~nams. He performed long Soma yAgams like ahInam that is conducted over many days.

९१ रघूत्तमाय नमः

91 raghUttamAya namaH

Salutations to the Supreme One among the kings of Raghu Kulam!

Saint Thyagaraja saluted this Raghu Kula tilakam as his sole deivatam (rAma eva deivatam, raghukula tilakam).

९२ सौलभ्यगुणसम्पन्नाय नमः

92 saulabhya-guNa-sampannAya namaH

Salutations to the Lord with auspicious guNams that made Him easily accessible to all!

There are many Bhagavat guNams like sauSIlyam, vAtsalyam, kAruNyam, gAmbIryam, audAryam, sthairyam, dhairyam, Sauryam, parAkramam, satya kAmatvam, satya sankalpatvam besides the six pradhAna guNams. saulabhyam is one of the most important guNams that lets us come close to the Lord. He is indeed ASrita sulabhan. If we take one step towards Him, He runs quickly towards You.

९३ सीताचातकवारिदाय नमः

93 sItA-cAtaka-vAridAya namaH

Salutations to the Lord, who was like the rain bearing cloud to the cAtakA bird of SitA PirATTi!

cAtaka bird lives solely from the rain drops from the sky.

९४ पुत्रश्रुतस्वचारित्राय नमः

94 putraSruta-svacAritrAya namaH

Salutations to the Lord, who heard His own story in the form of Srimad RaamAyaNam recited by His sons Lava and KuSa!

Sage VaalmIki taught the two sons of SitA (Lava and KuSa) the RaamAyaNam at His ASramam and took them to the court of Lord Ramacandra, where they recited

this great itihAsam in front of their Father, who was not aware of the identity of the singers. Lord Raamacandra came down from His throne and sat with the children as He became mesmerized by the divine rendering of His life story by His two sons.

९५ प्रजारञ्जनतत्पराय नमः

95 prajA-ranjana-tatparAya namaH

Salutations to the Lord, who was the expert in pleasing the citizens of His Kingdom!

He came to be revered as "sarva jana sammAnitan".

९६ अयोध्यावासिमर्त्यादि तृणावधिकमुक्तिदाय नमः

96 ayodhyAvAsi-martyAdi-trNAvadhika-muktidAya namaH

Salutations to the Lord, who blessed all denizens of His kingdom from the inanimate grass to all sentient beings to ascend to heaven at the time of conclusion of His avatAram!

Swamy NammAzhvAr celebrates this generosity and kAruNyam of the Lord, who blessed every one from the blade of grass to human beings of His kingdom to ascend to the upper world of SaantAnikam. They did not follow any upAyam to deserve such a great anugraham. The very fact that they were residents of KoSala deSam was sufficient for the Lord to grant them this extraordinary boon.

Swamy Desikan celebrates this event in the 91st salutation of SrI RaghuvIra gadyam:

साकेत जनपद जनि धनिक जङ्गम तदितर जन्तुजात दिव्य गति दान दर्शित नित्य निस्सीम वैभव !

sAketa janapada jani dhanika jangama taditara jantujAta divya gati

dAna darSita nitya nissIma vaibhava!



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*SrI rAma paTTabhishekam at sAketapuri
Artwork courtesy: Sou R Chitralekha*

९७ व्रतिने नमः

97 vratine namaH

Salutations to the Lord, who is dedicated to observe SaraNAgata rakshaNa vratam!

He is bhuvanASrayan as saluted in the ParamArtha stuti slokam by Swami Desikan. Be it VibhIshaNa or SugrIvA or any one in the world, He protected them, when they sought His refuge. Swamy Desikan gives Him a name to recognize His vratam:

शरणागत रक्षण व्रती त्वं मां विहातुं न अर्हसि विदितं भुवने

विभीषणो वा यदि वा रावण इत्युदीरितम्

SaraNAgata rakshaNa vratI! tvam mAm vihAtum na arhasi, viditam bhuvane vibhIshaNo vA, yadi vA rAvaNa ityudIritam

९८ धीराय नमः

98 dhIrAya namaH

Salutations to the Lord, who is the bravest in the battles with His enemies!

He is saluted as raNa Pungavan for the same reason by Swamy Desikan in His ParamArtha stuti on Tirupputkuzhi Vijaya Raaghavan (6th e-book in www.sundarasimham.org). The pAsurams of Kaliyan on TiruveLLUr Veeraraghavan also celebrate the dhairya guNam of the Raghuveeran (81st e-book of the Sundarasimham series).

९९ दयाळवे नमः

99 dayALave namaH

Salutations to the Lord, who is the most compassionate One (dayALu)!

He performed the last rites for the king of birds, JaTAyu, a honor that even His

father DaSarathA did not become blessed with. His kARuNyam towards all jantus has thus earned Him the name "KaruNA kAkutsan".

१०० धीरोदात्ताय नमः

100 dhIrodAttAya namaH

Salutations to the Lord, who is the leader among the brave ones (dhIrA-s)!

१०१ नरोत्तमाय नमः

101 narottamAya namaH

Salutations to the Lord, who is the uttama purushan among all the human beings, when He incarnated as a human being!

१०२ वेदात्मने नमः

102 vedAtmane namaH

Salutations to the Lord, who is the indweller (inner meaning) of the VedAs!

१०३ वेदवेद्याय नमः

103 vedavedyAya namaH

Salutations to the Lord, who is known only through the VedAs!

१०४ जितामित्राय नमः

104 jitAmitrAya namaH

Salutations to the Lord, who is the vanquisher of His foes!

१०५ प्रतापवते नमः

105 pratApavate namaH

Salutations to the Lord, who has immense glories (pratApam)!



'paramAtmA'
VaDuvUr SrI rAmar (Thanks: SrI K R Sreedharan)

१०६ अनन्तगुणगम्भीराय नमः

106 ananta-guNa-gambhIrAya namaH

Salutations to the Lord with majestic countless kalyANa guNams!

१०७ परञ्ज्योतिषे नमः

107 paranjyotishe namaH

Salutations to the Lord who is the Supreme Jyotirmaya Brahmam!

१०८ परात्पराय नमः

108 parAtparAya namaH

Salutations to the Lord, who is ParamAtmA, the Supreme among all Gods!

SrI rAmoshTottara Sata nAmAvaliH sampUrNam

kula-deivatam asmAkam KodaNDa cara maNDitam

ishTa-deivatam asmAkam ishvAku kula deivatam

SrI sIta lakshmaNa sameta Sri rAmacandra parabrahmaNe namaH

dAsan,

oppiliappan Koil VaradAchari Sadagopan





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*VaDuvUr SrI rAmar - pavitrotsavam
(Thanks : SrI Shreekrishna Akilesh)*

Appendix - I

The etymology of the name 'rAmA'



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*SrI rAmabhadran - VaDuvUr
Thanks: SrI Shreekrishna Akilesh*

THE ETYMOLOGY OF THE NAME "RAMA" LINKED TO HIS UNPARALLELED BEAUTY AND MAJESTY

To understand the name "rAmabhadran", we have to study the etymology of both component parts, "rAman + bhadran (m)".

BhavabhUti, a great poet in his Kaavyam, UttararAma CaritA (VI.20) intuitively referred to the impact of the rUpa saundaryam of the AyodhyaA Raaman this way:

aho prAsAdikam rUpam-anubhAvaSca pAvanaH

sthAne rAmAyaNakavirdevIm vAcamavIvrdat ||

Meaning:

Oh! What a divine saundaryam and rUpam to make men's minds settle down to tranquility!

Surely, the poet of RaamayaNa enriched the divine language through a fitting personality! "That is DaSaratha Raaman endowed with not only divya saundaryam but with so many other excellences. Kaavya kartA MurAri chose therefore the title of "anargha rAghava" as the title and theme for His celebration of "sAketa rAman". "anargha rAghava" means the inestimable Raaghavan. His rUpa saundaryam is indeed inestimable and Sage VaalmIki, the Adhi Kavi gave us the etymology for the word "rAma" as the delighter of men/mankind (rAmo ramayatAm varaH).

Sage VaalmIki went further and explained that Raama had atIva priya darSanam and atyanta saundaryam and captivated the minds and hearts of one and all with His rUpam and majesty:

candrakAntAnanam rAmam atIva priyadarSanam

rUpa-audArya-guNaiH pumsAm drshTi-cittApahAriNam

--Srimad RaamyaNam: 2.3.29

Here we also hint at the etymology for the nAmam of "Raamacandran". The great Raama BhakTA, the avatAram of VaalmIKi addressed his ishTa deivam as "ati-lAvaNya rAmA" as an echo of "atIva priya darSanam" description of the Adi Kavi.

Saint Thyagaraja reminded his mind through his devagAndAra krti not to forget the nava Manmatha rUpan and His bewitching beauty (maravakarA nava manmatha rUpini), His majestic bearing, His soft speech, brilliant eyes and graceful movements. In the Gundakriya rAga krti, Saint Thyagaraja stated that even caturmukha Brahma and other gods can not adequately describe Raaghavan's divya saundayam, charming looks and the face that surpasses the Moon in its splendour. His speech is sweet like nectar (sudA mAdurya bhAshana) as the Saint from ThiruvayyAru described. Every thing about Him is delectable as celebrated by Thyagaraja SwamigaL in his Suddha desi Krti vAkyam:

"endu kaugalintura nin ...nentani varNinturA? nIdu pluke palukurA, nIdu kuluke kulukkurA, nIdu taLukke taLukura".

"Oh Lord! Every portion of Your body is enchanting. Which limb shall I embrace? Your speech alone is speech. Your lilt alone is lilt, and Your brilliance alone is brilliance" and You are indeed anArghava Raaghavan, the matchless Raaghavan.

THE WORD BHADRA/ BHADRAN/BHADRAM

"bhadra" means auspicious, blessed and the best. BhagavAn is therefore described as "bhadraAkAran" or having bhadra Akrti (having auspicious features as described by Sage VaalmIKi in Sundara KaaNDam. Our Lord is not only bhadra-AkAran (auspicious form) but He is also bhadra-kAraKan (propitious, blesser of auspiciousness). He is sarvato bhadra mukhan. The mountains and the forests that He resides in become therefore BhadrAchalam and BhadrinAth. The rivers which had His pAda sparSam during RaamAvatAram like the river at KishkindhA (modern day Northern Karnataka) became Tunga-bhadra.

Here Raama is saluted as the embodiment of bhadram, the sacred Vedic word meaning auspiciousness. This padam "bhadram" has Vedic links as seen in the SAnti

pAThams of mANDukya, praSna and muNDaka Upanishads. The Vedic prayer to the God of Gods, ParamAtmA is:



Most auspicious! SrI rAghava simhan

VaDuvUr SrI rAma parivar

Thanks: SrI Shreekrshna Akilesh

भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षिभिः रजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिः ।

व्यशेम देवहितं यदायुः ।

bhadram karNebhiH SrNuyAmaH devAH |

bhadram paSyemAkshibhir-yajatra H |

sthirairangais-tushTuvAgumsastanUbhiH |

vyaSema devahitam yadAyuH

Meaning:

"Oh Gods! May we hear auspicious words with our ears! May we behold the auspicious with our eyes; praising the Gods with sturdy limbs and bodies, may we live the full-span of our lives as ordained by the Gods!"

The prayer is here for Veda prAyam of one hundred years filled with seeing auspicious things, hearing about auspicious things and performing Bhagavat-BhAgAavat AcArya kaimkaryams with steadfastness and performing Atma nivedanam.

The 8th Slokam of SrI MantrarAjpada stotram housing the NrsimhAnushTup Mantram salutes the Lord as Bhadran and Bhadra-kArakan (Sri Haygrivan series, 42nd e-book at: <http://www.srihayagrivan.org>)

सर्वोऽपि यं समाश्रित्य सकलं भद्रमश्नुते ।

श्रिय च भद्राय जुष्टो यस्तं भद्रं नमाम्यहम्

sarvoapi yam samASritya sakalam bhadram aSnute |

Sriya cha bhadrAya jushTo yastam bhadram namAmyaham ||

Meaning:

aDiyEn prostrates before the auspicious form of Lakshmi Narasimhan from whom all those who surrender to Him are blessed with all MangaLams and wealth of every kind.

Maangalyastava Slokams pertaining to Lord Narasimhan emphasize the power of Lord Narasimhan's sakti, kArUNyam and vAtsalyam towards us conferring all these saubhAgyams. In SrI Nrsimha PancAmratam, a stuti offered by Lord Raamabhadran to Ahobila Narasimhan (*rAghaveNa krtam stotram pancAmrtam anuttamam*) movingly testifies to the links of "bhadram" in the MantrarAjapada stotram to the name "rAmabhadran". The third and the fourth Slokams of this divine PancAmruta stotram reveal the links:



*The Most auspicious SrI MALola nrsimhan - SrI Ahobila MaTham
Thanks: SrI Srikanth Veeraraghavan*

यत्पादमूलं सतत नमन्ति

तं नारसिंहं शरणं गतोऽस्मि ॥

yat pAdamUlam satatam namanti

tam nArasimham SaraNam gatoasmi ||

---Slokam3

Meaning:

Through whose grace, the ASritALs obtain always every thing that they desire, to that Narasimhan, I seek refuge.

यस्य प्रसादात् सततं लभन्ते ।

तं नारसिंहं शरणं गतोऽस्मि ॥

yasya prasAdAt satatam labhante |

tam nArasimham SaraNam gatoasmi ||

--Slokam 4

aDiyEn is inclined to conclude that it is there at Ahobila divya desam, SrI Ramacandran gained the name of SrIi Raamabhadran as the prefix of VaN was conferred on SrI SaThakopa jIyar by Swamy NammAzhvAr at Tirukkurukr so that he would be called Adi VaN SaThakopa jIyar.

Our Raaghava Simham has been celebrated as SrI Raamabhadran from then on.

namo SrI rAmabhadrAya aniSam,

dAsan,

Oppiliappan Koil VaradAcAri SaThaKOpan



Appendix-2

ApatAmapahartAram stotra



*"lokAbhirAmam SrIrAmam namAmyaham"
SrI rAma parivAr - VaDuvUr (Thanks: SrI Shreekrishna Akilesh)*

SrI:

AAPATAMAPAHARTARAM STOTRAM



This stotram about rAmacandra mUruti as rakshakan during times of stress and distress is renowned for its ability to chase away fears and dangers.

aDiyEn has provided the meaning for individual slokam-s and added sample commentaries for one or two slokam-s so that one can enjoy the recitation even more:

आपदामपहर्तारं दातारं सर्वसंपदाम्।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहं ॥ १

ApadAmapahartAram dAtAram sarvasampadAm|

lokAbhirAmam SrIrAmam bhUyo bhUyo namAmyaham|| (1)

Meaning:

aDiyEn prostrates before SrI rAman and offers my salutations to Him, who destroys all dangers. He confers on His devotees all kinds of wealth and delights the world with His divine saundharyam and ananta kalyANa guNam-s (Limitless auspicious attributes).

Comments:

ranjayati/ramayati iti rAmAH is the definition of the name rAman. He enchants the world with His beauty. hanumAn describes the aspects of saundharyam and sAmudrika lakshaNam of rAmacandran to sItai in the slokam-s 8-21 of the 35th chapter of sundara kANDam. arNacala kavi rAyar gave up the description of the saundharyam of this Lord this way: "anta rAmA saundharyammaRinthu

sollappOmO? ".

Saint tyAgarAjA has sung beautiful kritI-s about this SyAma sundarAngan and will say: "Oh rAmA! Every portion of Your body is captivating. Which portion shall I embrace? Your speech alone is speech, Your lilt alone is lilt, and Your brilliance alone is brilliance". In the song mohana rAmA, This great rAmA bhaktar will describe the captivating beauty of the "lokAbhirAman" and will repeatedly prostrate before Him.

Sage vAmIki is the Aadi kavi, who excels in describing the beauty of the Lord:

candrakAntAnanam rAmAm atIva priyadarSanam

rUpaadhAryaguNaiH pumsAm drshTi cittAbhahAriNam ---rAmAyaNa: II.3.29

आर्तानामार्तिहन्तारं भीतानां भीतिनाशनम्।

द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम्॥ २

ArtAnAmArtihantAram bhItAnAm bhItinASanam|

dvishatAm kAladaNDam tam rAmacandram namAmyaham|| (2)

Meaning:

aDiyEn's salutations to rAmacandran, who chases away the misery of the suffering ones (distressed) and destroys the fear (bhIti) of the frightened ones (samsAris). He is the towering rod of death for His enemies.

Comments:

About the Lord's matchless capacity to protect the world and destroy enemies, Sage vAmIki says:

rakshitA jIvalokasya svajanabhi-rakshitA

rakshitA svasya vrttasya dharmasya ca parantapaH ---sundara kANDam: 35.10

नमः कोदण्डहस्ताय सन्धीकृतशराय च।

खण्डिताखिलदैत्याय रामायाऽऽपन्निवारिणे ॥ ३

namaH kodaNDahastAya sandhIkṛtaSarAya ca|

khaNDitAKhiladaityAya rAmAyAṢṢpannivAriNe|| (3)

Meaning:

aDiyEn's salutations to SrI rAman with the bow of kodanDam in His hand and a fixed arrow in it ready for discharge (prayogam) against the enemies. He is the destroyer of all the rAkshasAs and asurAs and is the banisher of all of our difficulties.

रामाय रामभद्राय रामचन्द्राय वेधसे।

रगुनाथाय नाथाय सीतायाः पतये नमः ॥ ४

rAmAya rAmabhadrAya rAmacandrAya vedhase|

ragunAthAya nAthAya sItAyAH pataye namaH||(4)

Meaning:

aDiyEn's profound salutations to SrI rAman, the consort of sItA pirATTi (jAnaki ramaNan). He is the most auspicious One (rAmA bhadran); He is beautiful to behold like pUrNa candran (rAmA candran); He is the Prime creator (vedasaH); He is the foremost among the kings of raghu kulam (raghu nAthAn, raghu kula tilakam). He is the Lord of the Universe (jagannAthAn).

अग्रतः पृष्ठतश्चैव पार्श्वतश्च महाबलौ।

आकर्णपूर्णधन्वानौ रक्षेतां रामलक्ष्मणौ ॥ ५



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*'rakshetAm rAma lakshmaNau'
VaDuvUr SrI Rama lakshmaNar
Thanks: SrI Shreekrishna Akilesh*



agrataH prshThataScaiva pArSvataSca mahAbalau|

AkarNapUrNadhanvAnau rakshetAm rAmalakshmaNau|| (5)

Meaning:

May the great warriors rAmA and lakshmaNA walking side by side protect me in the front and back as well as on all sides with their bowstrings drawn up to their ears with mounted arrows ready to be discharged at the attacker.

सन्नद्धः कवची खड्गी चापबाणधरो युवा।

गच्छन् ममाग्रतो नित्यं रामः पातु सलक्ष्मणः ॥ ६

sannaddhaH kavacI khaDgI cApabANadharo yuvA|

gacChan mamAgrato nityam rAmAH pAtu salakshmaNaH|| (6)

Meaning:

May this energetic and youthful rAmA accompanied by His brother lakshmaNA go always before me and offer His protection. My rakshakan, rAman is forever alert, clad in His kavacam (armour) and has a sword as well as bow with arrow ready for prayogam.

अच्युतानन्तगोविन्द नामोच्चारणभेषजात्।

नश्यन्ति सकला रोगास्सत्यं सत्यं वदाम्यहम् ॥ ७

acyutAnantagovinda nAmocCAraNabheshajAt|

naSyanti sakalA rogAssatyam satyam vadAmyaham|| (7)

Meaning:

The mere recital of the names "acyutA! ananta! govinda!" is a powerful and wholesome medicine to destroy all diseases. aDiyEn swears that this is True, this

is true.

सत्यं सत्यं पुनस्सत्यमुद्धृत्य भुजमुच्यते।

वेदाच्छास्त्रं परं नास्ति न दैवं केशवात्परम् ॥ ८

satyam satyam punassatyamuddhrtya bhujamucyate|

vedAcChAstram param nAsti na daivam keSavAtparam|| (8)

Meaning:

With uplifted arms, aDiyEn swears by taking an oath that there is no holy text nobler than the vedA-s and there is no God superior to Lord krshNa. This is true (satyam), true and true again.

शरीरे जर्झरीभूते व्याधिग्रस्ते कळेबरे।

औषधं जाह्नवीतोयं वैद्यो नारायणो हरिः ॥ ९

SarIre jarjharIbhUte vyAdhigraste kaLebare|

aushadham jAhnvItoyam vaidyo nArAyaNo hariH|| (9)

Meaning:

When the body has become a prey to old age and diseases and the mind becomes senile, the sacred water of Ganges is the only medicine and Lord hari nArAyaNan is the only physician (vaidyan).

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः।

इदमेकं सुनिष्पन्नं ध्येयो नारायणो हरिः ॥ १०

AloDya sarvaSAstrANi vicArya ca punaH punaH|

idamekam sunishpannam dhyeyo nArAyaNo hariH|| (10)

Meaning:

Having studied all SAstrAs in depth and doing research on the purport of all these SAstrAs, we have come to the conclusion the supreme God to be meditated upon is only hari nArAyaNan.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात्।

करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

kAYena vAcA manasendriyaiRvA buddhyAtmanA vA prakrteH svabhAvAt|

karomi yadyat sakalam parasmai nArAyaNAyeti samarpayAmi|| (11)

Meaning:

aDiyEn presents humbly at the sacred feet of Lord SrIman nArAyaNan, whatever I do with my body (kAYam),my mind (manas) or speech (vAk) or sense organ-intellect (buddhi) or any other actions performed under the influence of prakrti (the three guNam-s).

यदक्षरपदभ्रष्टं मात्राहीनं तु यद्भवेत्।

तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥

yadaksharapadabhrashTam mAtrAhInam tu yadbhaves|

tatsarvam kshamyatAm deva nArAyaNa namoSstu te|| (12)

Meaning:

Oh SrIman NarayaNa! May Thou forgive aDiyEn's faults in the form of omissions of a letter (aksharam) or a word (padam) or in the prosody (mAtrA hInam) of my

recitation! My salutations to Thee!

विसर्गबिन्दुमात्राणि पदपादाक्षराणि च।

न्यूनानि चातिरिक्तानि क्षमस्व पुरुषोत्तम ॥

visargabindumAtrANi padapAdAksharANi ca|

nyUnAni cAtiriktAni kshamasva purushottama|| (13)

Meaning:

Oh Lord purushottamA! During this recitation, if I should have made errors by the omission or elongated an aspirate or nasal or the prosodial instant, please forgive aDiyEn. At the same time, Please overlook my mistakes out of Your largeness of heart, if aDiyEn had left out a word or a line or letter in my recitation.

SrI rAmacandraH SrItapArijAtaH samasta kalyANaguNAmbhUraSiH

sItA-mukhAmbhOruha sanjarIkaH nirantaram mangaLamAtanotu

kuladaivatamasmAkam kodaNDa sara maNDitam

ishTadaivatamasmAkam ishvAku kuladaivatam

